[16] CHAPTER 2

THE CLAN

614 In the Lolo community in Liang Shan, the clan is the
619 most extensive organization. For the purpose of resisting outside invaders, interclan relationship takes the form of a confederation, somewhat like a tribal organization. But after the crisis is over, each clan returns to its separate ways and takes care of its own affairs independently. There is no permanent organization above the clan.

614 The Lolo clan is divided into main and auxiliary branches.
[184] The clan organization to be discussed here is that of the black Lolo since the white Lolo are subject to the black masters and do not have a clan system of their own. The main branches of the black Lolo are En-cha, A-cho, A-lo, A-su, A-hou, and Su-ko. Of these the En-cha is the most populous as well as the most important branch in the Lei-po, Ma-pien, P'ing-shan, and O-pien region.

The En-cha branch is the general name for the twelve
613 Kan P'u-t'ien branches, comprising the Kan clan and the P'u-t'ien clan. The Kan clan, located in the north, extends into the O-pien county and is subdivided into several auxiliary branches. The P'-u-t'ien clan is further divided into eleven auxiliary branches: Hou-p'u, Li-o, Shih-t'u, Li-pieh, Keng-erh, Shui-lu, Li-t'u, A-chih, Wu-p'ao, Shê-p'i, and Nuan-o. The first five branches, known as the five lower branches, are distributed in the area around Hsi-ning on the P'ing-shan border and extend into Lei-po county. They have numerous minor branches and are considered fierce and warlike. Besides these five lower branches, the other six branches populate mainly the territory of Ma-pien county. Of all the twelve branches, Hou-p'u is the strongest and its sphere of influence covers a wide area in the three counties of Lei-po, Ma-pien, and P'ing-shan.

The En-cha branch, that is, the twelve Kan-P'u-t'ien branches of the Lei-Ma-P'ing-O area, also extends into the Ta-liang Shan region. Instead of acting as a barrier to the different branches, Huang-mao Kang serves as the point of contact and gathering place for them. In view of their rapid growth, complicated interrelationship, and constant seizure of each other's territory, there can be no definite boundary for the different branches.

*[Errata. Should be black Lolo — Analyst]

423 Lolo groups usually have many enemies, particularly those in
62 neighboring villages. Clan enemies are prohibited from enter-
[619] ing the village. Whenever they cross the border and are discovered, they are usually killed or captured. Therefore, although the boundary of each village is not distinctly drawn, there is always a neutral fringe area where the people of both villages, if they happen to be enemies, dare not trespass. This kind of boundary has a tribal political significance, quite different from the family-owned land.

The black Lolo master employs household slaves to
567 cultivate the land. In case the number of slaves has increased considerably and the house is too small for them, the master sends those who have served him faithfully for a long time to build houses of their own in separate units. The master may
[425 give each family a certain amount of land or the family may
427] rent some arable land to supply its needs. Gradually, after a long period of time, the slave would be freed economically from his master's control; he would have his own land to cultivate and his own household to manage. [63] Hence there
[571] are today in the Lolo villages many independent white Lolo
[62] households which, except that they have to accept the rule and protection of the black Lolo and to assume certain responsibilities and duties, have a self-supporting economic life. These white Lolo are called "subjects" (pai-hsing) by those who have been Sinicized. Actually the "subjects" are still slaves, although they have a higher social position than the household slaves.

The Lolo have no unit for measuring land which is al-
241 ways referred to in terms of pieces or sections without any
[804] reference to the exact acreage. Therefore it is very difficult to estimate the area of their cultivated land. It is possible, however, to get a general idea of the acreage through the cultivation or production figures for each piece of land. Take, for instance, corn, the most important agricultural product in the Lolo area. On the average, a person is able to cultivate each year from 6 sheng [a sheng is equivalent to 31.6 cubic inches] to 2 tou [a tou is 10 sheng] of corn seed. Both sheng
[177] and tou are measurements adopted from the Han-Chinese. If the 6-sheng cultivation unit is taken as the basis of calculation, then the harvest will be around 40 market tou. In the districts around southern Szechwan, the average yield for one mu [about one-sixth of an acre] of land is about 15 market tou. So 40 tou is equivalent to the yield of two and a half mu, which is therefore the minimum cultivated acreage per person in the Lolo area.

000 every one of them good horsemen and villainous gentlemen to the tips of their fingers. If one had only taken on the proposal one could have made Nosuland hum for a few years. What would have been the end of it? Would these men have developed an attack of pique, as when they helped fight the Mohammedans, and would they have retired, as they did then, and left me to be destroyed alone? I can imagine how I should have been criticised had I agreed to their plans, and if, after a few years, I had failed, and got away alive, how I should have been laughed at by friends new and old. But what a book one could have written, and what yarns my wife could have talk: of her adventures as an Oriental princess or a mountain chieftainess! Some men would have taken it on without hesitation. That I did not was owing to the fact that flowing in with my West Country adventurous blood there was something else which gripped and compelled me to obey an earlier call, which might mean less adventure but would surely mean more real success in the end.

619 291 While at Gu-tieh I purchased a felt cloak for about seven shillings, and was very glad to get it on over my other clothes. There is a fashion among the Nosu in wearing cloaks. Different districts wear them in different ways. I was duly initiated in the correct way of wearing mine.

000 Some months after we left the hospitable home of the chief of the Njeh clan, who was preparing for his war of revenge, a very fine member of his tribe came across to Chaotung. He was one of the finest of the Nosu I have ever seen, and though so big he moved about the house in the quietest way. He stayed with us for some time, giving me lessons in the Nosu language and telling me much that I wished to know.